

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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SELF-GOVERNMENT.

BY ELDER JACOB GATES.

The first and most important principle for man to learn is the law by which his own acts are to be governed. This embraces the idea of self-government in the fullest sense of the term. Whether it relates to the moral character of an individual, or his association with the rest of mankind, all is embodied in the law by which every individual being should be governed. A portion of this law is implanted in the very nature of man, which he is able to comprehend, in a good degree, by the light of that Spirit which lighteth every man that cometh into the world, without the aid of any special or direct revelation. For instance, take the wild Indian of the forest. The very instinct of his nature teaches him to do by others as he would that others should do by him. But when we come to the law that should regulate society and govern mankind, then we are dependent upon God for a direct revelation, as the great Head and Dispenser of the true principles of government.

The fundamental principles of true government do not change from one generation to another. Some things become a law through or by a commandment, as in the case of Noah building the ark, Moses the tabernacle, Abraham offering up his only son, &c., and which ceases to be a law when the work is done

or the act performed. Solomon says, "The law of the Lord is perfect." If man, as an individual, is governed by this law, it will be the means by which he will become perfect. The same rule will apply to a community or a nation. A law that will perfect an individual will perfect a nation. Hence the importance of understanding the law by which every man can govern himself.

The only perfect and legitimate system of government is that which teaches correct principles, leaving men to govern themselves, and is the only one under which freedom can exist. Men can only be made accountable just in proportion to the freedom which they enjoy. Freedom does not consist in doing wrong, but it consists in the liberty of choice. If men choose, as they often do, to transgress the law that makes them free, then they lay down the sceptre of their freedom, take upon themselves the yoke of bondage, and become subject to sin and death. But the one who becomes acquainted with the law of his own being, and governs himself accordingly, is above all law; for where there is no transgression, the law is powerless. No man can be free or enjoy freedom, unless he learns the law of righteousness and is governed by it, or, in other words, learns to govern himself. There is a wide difference between

law of righteousness and the law of sin and death, both in their nature and effects. The one inflicts punishment and death, and holds its subjects in bondage, while the other is life and happiness, and secures to its votaries a complete victory and freedom from all their enemies, which embraces everything that is opposed to life, liberty, and happiness.

Men make laws which they call civil, by which they attempt to govern mankind; but they do not have the effect of which I have been speaking, even when they are kept, because they do not guarantee that freedom designed for man by the Great Author of our being. Freedom can only exist where men are equal. This statement may look strange to any one who is unacquainted with the perfect law by which every individual should and must be governed, in order to be free. Christ, in confirmation of this fact, prayed that all who would believe on him might become one, as he and his Father were one, which implies freedom and equality in the fullest sense of the term.

In speaking of the principle of equality, it does not follow as a matter of necessity that all men must at the same time possess the same amount of knowledge or wealth, power or position. This would destroy the order and beauty of progressive intelligence. Freedom and equality depend more upon the law by which the people are governed than upon the state or condition of an individual, or the amount of knowledge that he may possess, or the position which he may occupy. It is, in the proper sense of the term, to be under and governed by a perfect law which places every individual in a condition where he is eligible to all the blessings and privileges of others, though they may be higher in the scale of being than himself, as the natural result of his own exertion, acting in accordance with and being governed by the same law. This is equality as I understand it. Equality and freedom must go hand-in-hand; for where one does not exist, the other cannot. We must be free to act—to choose or refuse—to keep a perfect law, and rise by degrees in the scale of progressive intelligence, and become equal to the highest order of intelligencies, or refuse to be governed by the law of equal rights, and thereby cut off and deprive ourselves of its blessings.

Earthly governments should be organ-

ized in view of the great principles of freedom, equality, life, liberty, and the pursuit of happiness. These are hereditary rights, which should be secured to every human being that is born into this world. Whoever has attempted or may attempt to deprive his fellows of that right has forfeited the right himself by attempting to govern others instead of himself. This idea may be at variance with the general idea common among men in relation to the government of individuals or a kingdom. I am aware, so far as it relates to this world, that man has ruled over his fellow-man, and in many instances enforced the observance of rigorous laws, and that, too, contrary to the wish of the people. Thus has been destroyed the very existence of freedom from the earth and the laws upon which it is based.

Some may ask if the principle of one man ruling over his fellows is not abundantly evident from Scripture. In speaking of government, we are told in Scripture that some were and are to be kings and priests, which I admit implies power and a right to govern and rule. This right to govern establishes the fact in our minds that there are subjects to be governed. Now the question arises, How shall they be governed? and by whom?

I will first inquire, What are we to understand by a priest and king; which signify the same thing in Scripture? Melchisedec was a great High Priest, and was called the King of Peace, and was to abide a priest continually. Christ was called our Great High Priest, and (in Rev. xix. 16) is called "King of kings and Lord of lords." This implies equality, and proves that they were kings and priests like unto himself, over whom Christ stood as first in the government of heaven. Again, John the Revelator heard a voice from heaven, saying, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." (Rev. xxi. 7.) On the other hand, he declares that the wicked shall be ruled with a rod of iron. Why? Because they have forfeited their right to freedom, which embraces the right of self-government.

Having shown that a king and priest are the same, I will next inquire, What is the office-work of a Priest? It is to administer ordinances and teach the

perfect law of God, by which all the heavenly host are governed, beginning with its first principles, which are called the Gospel, and is adapted to the capacity of man upon the earth, leaving him at liberty to accept or refuse the same. Man is not and never was at any time compelled to accept and obey the law of heaven. He is rather encouraged by promises and assurances of present advantages and future blessings; and even after he has accepted and made and entered into covenant with its administrators, we are then told that he who will judge himself shall not be judged. This shows the perfect freedom and liberty extended to all who will learn and accept the law of righteousness, and govern themselves by it; while, on the other hand, those who will refuse to accept do, by their own choice, enlist to obey the opposite, which is bondage and death.

Now, Christ being a Priest and King, and the Alpha, (which signifies the first or the oldest son, and the first-born among many sons,) is placed first in the order of a perfect system of government, which gives him a right to learn from his Father that perfect law of self-government, and the privilege of teaching the same to his brethren. Hence, when he came into this world to teach the law of righteousness and freedom, in order to make it applicable to men, he had first to ransom them from bondage, that they might be free to choose or refuse. Otherwise, they could not be made accountable; for at that time the condition of men was death without choice, they being in bondage. Therefore he offered his own life, and was accepted, and men were set free and left to choose freedom or bondage. Consequently, they became responsible for their own acts. We are informed that the Son of God taught nothing except that which he heard from his Father, and did nothing except that which he saw his Father do. By this simple principle of being taught by precept and example, he was enabled to adopt within himself that perfect system of self-government by which he overcame all things, and sat down on the right hand of his Father, and obtained all power in heaven and upon the earth. This forms a connecting link between the heavens and the earth, and gives upon the opportunity of learning and receiving from Christ as

he received from his Father. The first principles of that perfect system which he taught were the Gospel, which has in itself the power of the Gods, and will enable all who receive and are governed by it to overcome all things and become Gods, even the sons of God. These will reign as kings and priests, being joint heirs with Christ to the inheritance of all things, even to the freedom of the sons of God.

The perfection of the law of which I have been speaking consists in its complete adaptation to the state and condition, circumstances and capacities of every son and daughter of Adam, from the cradle to the grave. Hence the saying of the Saviour—"Take my yoke upon you; for my yoke is easy, and my burthen is light." For instance, the first item of law to be taught, when a child becomes accountable for his own acts, is faith in God, which requires on the part of the creature a simple act of the mind, and is adapted to the capacity of a child eight years old, if properly taught. Before this, the father is responsible, and not the child. The next item is repentance, or the forsaking of evil, by choosing the good and practising the same. The third is baptism for the remission of sins and the fulfilling of a righteous law. Then comes the gift of the Holy Ghost, through the imposition of hands, by a legal administrator holding the High or Melchisedec Priesthood. The applicability of these laws is such that all men are left without excuse. Hence the declaration of the Saviour in his instruction to his Apostles—"He that believeth and is baptized shall be saved, but he that believeth not shall be damned," not making one exception. It was simplified to the capacity of the unlearned, and consequently the learned were left without excuse. It is alike applicable to the rich and the poor, the bond and the free, the noble and ignoble, the beggar in the street and the king upon his throne. All must bow to one and the same standard, in order to be free and equal.

By complying with the first principles of the Gospel, of which I have been speaking, all are equally entitled to the benefit of that Spirit which leads into all truth, and bears record of the same, and is the great expounder of the law of self-government, as being applicable to our every-day life. As I have already stated,

its fundamental principles do not change. Nevertheless, in the progress of human life, laws for its government must be adapted to the circumstances, condition, and capacity of each individual. For instance, all men have not the same knowledge and power at the same time. We could not expect from a child that which we might reasonably expect from a man. Then, the items of law regulating the conduct of the one from day to day would not be applicable to the other; but being a perfect system, some portion of it is applicable to man in every stage of his existence. Again, that which becomes a law to-day, by commandment, may cease to be so to-morrow, because it has answered its purpose and is no longer needed.

Self-government implies action, both mental and physical. An act of the mind is required in receiving and retaining a knowledge of law, and of the physical in the practice of it. For instance, going to school to-day to learn and be instructed in the precepts of the law, and practising the same to-morrow,—building an ark one day, a tabernacle another, and a temple the next, &c.

The law of the Lord is applicable to the circumstances of all men, so that a man will never find himself under any circumstances where he will have an excuse for not doing his duty. It is said that the Lord is no respecter of persons.

He does not require one man to perform certain acts, and excuse others through partiality or favour. He requires all men to do according to their ability. For instance, the law of Tithing is such that it does not require all men to pay the same amount. It only requires one-tenth, let it be much or little. Neither does he excuse one man from paying his Tithing, because he is able to earn one pound or thirty shillings per week without soiling his hands, while his neighbour is expected to pay Tithing when he works hard and earns but ten shillings per week. No. As men advance in the scale of progressive intelligence, it is expected that their acts and duties will correspond with their upward tendency, whether it relates to their powers, mental or physical. And as the less is blessed of the greater, let each one, as he advances onward and upward, from a child to a God, embody in himself the truth and the science of government, and make them practical by his own acts, imparting the same to others by precept and example, that they may have the privilege and opportunity of governing themselves. Thus will be illustrated that beautiful maxim of the great modern Prophet, Joseph Smith. When asked how he governed so large a body of people over whom he had entire control and influence, his answer was, that he taught them true principle, and left the people to govern themselves.

NOVELS AND NOVEL READING.

In consequence of the progress or increase of education among the people, a desire for knowledge has been created in them, and many of them have become conscious of their intellectual wants. As a natural consequence, they have looked chiefly to books as the source from which to supply that knowledge for which their intellectual appetites crave. It is a matter of great rejoicing that the demand has been met by an abundant supply of entertaining and instructive and really valuable reading, and at so cheap a rate that a portion of it is placed within the reach of all. An appetite has been excited, the good or evil effects of which depend on the nature of the food with which it is supplied. Myriads of volumes

of religious and educational works have been issued from the press—works possessed of good qualities, which are capable of refining and improving the great bulk of mankind. But, as might have been anticipated from the depraved state of human nature, there has also teemed from the press a body of literature of a most noxious and poisonous nature. It is to this noxious and poisonous literature I wish to direct the attention of the reader. There are many of these noxious and poisonous works constantly and weekly issued, whose tendency is of the most hurtful kind, and which can only be spoken of in terms of the deepest abhorrence. They poison the minds of those who read them, and promote a spiritual

and eternal death. Infidelity, immorality in its worst forms, and every description of crime are propagated by these bad books. The following statement of a modern writer will show the appalling extent of this evil:—"Since the year 1844," says the writer, "a great number of penny papers of a vitiated character have been published in London, Manchester, Liverpool and other large towns. Many men of the lowest class have started into notice, and become comparatively rich by the sale of these most immoral works. I am acquainted with no less than six men who are in a position to keep their town and country houses by these pernicious enterprises—men who were saddled with debts a few years ago. The mischief already done is considerable. The young people of both sexes in the family of the mechanic and shopkeeper are now habituated to a course of reading in which felony, murder, violation, forgery, debauchery, adultery, and all other crimes are treated of as common occurrences of life. The consequence is, that the minds of thousands are depraved by the very exercise (reading) which ought to improve them. . . . There are four of these weekly felonists (for that is the nickname they have adopted,) whose combined sale is calculated to amount to 350,000, and whose readers must, I should say, extend to a million a week."

The evil to which I am referring is not, therefore, a trifling one, but one which is of a serious nature, and which for several years past has been on the increase. It is much to be lamented that literary men or persons are to be found who can be prevailed on to prostitute their talents to minister to so depraved an appetite. It is nevertheless a fact that there are persons, who have literary talents, who for a sum of money will write or make novels, which are nothing less than lies compiled and produced by their own imagination. In this manner debauchery and crimes of all kinds are brought before the notice of the readers—crimes which, were it not for those immoral publications, would never be dreamt of by those who read them.

But what shall I say to those who indulge in this kind of reading? Why, I will say, Fly from them, if you value the salvation of your souls. Touch them not!

Do not on any account read them, unless you wish to become familiar with those crimes and to participate in them. Remember the proverb in the following lines:—

"Vice is a monster of such hideous mien,
That to be hated needs but to be seen;
But seen too oft, familiar grows her face:
We first endure, then pity, then embrace."

One of the least of the evils resulting from reading these immoral works, and that by no means is a small one, is the waste of precious time. If they were of a negative character and produced no evil at all, (if that were possible,) either good or evil, it is by no means a light thing to waste a great amount of time which might be and ought to be profitably employed. But these books create a distaste for other and better reading. They vitiate the taste, and unfit it for the reception of that kind of reading which is wholesome and beneficial. It is observed frequently that those who take delight in licentious books neglect entirely works of a useful and instructive kind; and their minds, losing all nourishment, become stupefied and incapable of any considerable effort. These kinds of books—novels, and all immoral publications, poison the mind, and the readers cannot but be injured by acquaintance with the crimes which are constantly mentioned in them.

In conclusion, I would say to all the Saints, You that are parents, watch your children, and keep such poisonous reading from them. And to the young themselves I would say, God has given you existence, and he has said, Get wisdom and understanding. Then mind that you do not waste your time (or life), but use it profitably, and get wisdom and become wise in the things of God, for all true knowledge is of God. Remember that knowledge is power, and by obtaining knowledge you will be able to serve and glorify God in a proper manner, and gain the salvation of your souls. Remember, all ye Saints, that he that burieth his talent—he that wasteth his life, shall not have salvation; but only those who use their lives wisely shall gain salvation; and those that do not shall be cast where there is weeping and wailing and gnashing of teeth.

JUVENIS.

JUDGES not hastily. It is better to suspend an opinion than to retract an assertion.

HISTORY OF JOSEPH SMITH.

(Continued from page 393.)

[December, 1843.]

Saturday, 2nd. Prayer-meeting from one to six, p.m., in the Assembly Room over the Store. O. Hyde, P. P. Pratt, W. Woodruff, George A. Smith, and O. Spencer received their endowments and further instructions in the Priesthood. About thirty-five persons present.

A Conference was held at Alexander in Genesee County, New York. Ten Branches, containing 44 Elders and 206 members, were represented. Two High Priests, one Seventy, 21 Elders, and one Deacon present.

Sunday, 3rd. I arrived at the Assembly Room about noon: found all present, except Hyrum and his wife. He had slipped and twisted his knee-joint in backward, and sprained his large muscle; and I had been ministering to him, and Emma had been unwell during the night. After the meeting was organized, W. W. Phelps read my "Appeal to the Green Mountain Boys," which was dedicated by prayer after all had spoken upon it. We also prayed for Nathan Pratt, who was very sick, Hyrum, and others. I afterwards instructed them in the things of the Priesthood.

Monday, 4th. At six in the evening, I attended the adjourned meeting of citizens in the Assembly Room, which was crammed with a select congregation. Many could not get admission. There were two Missourians present. I made some observations at the opening of the meeting, requested them to be calm and cool, but let the spirit of '76 burn in their bosoms, and, when occasion requires, say little, but act; and when the mob comes, mow a hole through them.

My "Appeal to the Green Mountain Boys" was read by W. W. Phelps.

Elder Parley P. Pratt read his Appeal to the State of New York.

My clerk, W. Richards, read the memorial to Congress, when the assembly unanimously voted their approbation of the memorial, when I spoke two-and-a-half hours, relating many circumstances which transpired in Missouri, not mentioned in the memorial. I have already

had thirty-eight vexatious law-suits, and have paid Missouri \$150,000 for land. I borrowed \$500 of Judge Young in Washington, to pay the expenses of the party that accompanied me, and had to borrow of others.

Daniel Avery and his son were kidnapped from the neighbourhood of Warsaw by a company of Missourians, assisted by some Anti-Mormons of this county, and carried into Missouri.

Tuesday, 5th. Six, p.m., met the Twelve, also Phelps, Clayton, and Turley, in council, in the Office, on important business.

Advised the Twelve to raise money to send to Elder Hyde, who is east, for him to get paper to print the Doctrine and Covenants, and get new type and metal for stereotyping the same.

Wednesday 6th. At home, and took the following affidavit:—

"State of Illinois, }
City of Nauvoo, } ss.

On the sixth day of December, in the year of our Lord one thousand eight hundred and forty-three, came Dellmore Chapman before me, Joseph Smith, Mayor of said city; and after being duly sworn, deposed and saith that on the nineteenth day of November, 1843, a man named Richardson came to one of his neighbours living in Bear Creek precinct, in the county of Hancock, named Philander Avery, and enticed him to the Mississippi at Warsaw by false pretences; and from thence by a company he was forced over the river and taken to Monticello Gaol; and that on the second day of December, some of the same party and others came to the aforesaid Bear Creek and kidnapped Daniel Avery, the father of the aforesaid Philander Avery, and by force of arms hurried him across the said Mississippi river into the State of Missouri, to aforesaid gaol at Monticello, Lewis County, where your said affiant verily believes they are both now incarcerated illegally and inhumanly in prison; and further report says that some of them are to come to Nauvoo next, to kidnap Nelson Turner; and further your affiant saith not.

DELLMORE CHAPMAN,

Subscribed and sworn to before me, this sixth day of December, 1843.

JOSEPH SMITH, Mayor."

Upon which I wrote to His Excellency Thomas Ford:—

"Nauvoo, December 6, 1843.

Sir,—The enclosed affidavit is forwarded to your Excellency for instructions to know what shall be done in the premises. I shall act according to the best of my judgment, constitutionally, till I receive your instructions, and in the meantime shall forward, as soon as they can be had, all the facts relative to the case, as a suitable person will go immediately to the place and get the necessary affidavits. Send your instructions by the bearer.

Respectfully, I have the honour to be
Your obedient servant,
JOSEPH SMITH,
Lieutenant-General of N. L.

P.S. Shall any portion of the Legion be called out?

N.B. An express has just reached me that Governor Reynolds will make another demand for me. I rely on the honour of Illinois, for no writ can legally issue against me. I have suffered from their insatiable thirst for my blood long enough, and want the peace of my family to remain undisturbed."

Wednesday, 6th. Esquire Goodwin and others, not members of the Church, petitioned the Governor not to help Missouri to persecute the Saints.

Thursday, 7th. At eleven, a.m., a meeting of the citizens of Nauvoo was held. The minutes of which I extract from the *Neighbour* as follows:—

"At a meeting of the citizens of Nauvoo, held near the Temple, on the 7th day of December, 1843, Alpheus Cutler was called to the chair, and Willard Richards appointed secretary; whereupon, after the object of the meeting was stated, a committee of three—namely, W. W. Phelps, Reynolds Caboon, and Hosea Stout, were appointed to draft a preamble and resolutions expressive of the sentiments of the people of the city of Nauvoo relative to the repeated unlawful demands by the State of Missouri for the body of General Joseph Smith, as well as the common cruel practice of kidnapping citizens of Illinois, and forcing them across the Mississippi river, and then incarcerating them in the dungeons or prisons in Missouri. And after a few minutes' absence they returned with the following:—

"Whereas the State of Missouri, with the Governor at the head, continues to make demands upon the Executive of Illinois for the body of General Joseph Smith, as we verily believe, to keep up a system of persecution against the Church of Latter-

day Saints, for the purpose of justifying the said State of Missouri in her diabolical, unheard of, cruel, and unconstitutional warfare against said Church of Latter-day Saints, and which she has practised during the last twelve years, whereby many have been murdered, mobbed, and ravished, and the whole community expelled from the State:

And also to heave dust in the eyes of the nation and the world, while she, as a State, with the Government to back her, continues to slip over the river and steal the property of the Latter-day Saints, and kidnap the members of said Church to glut the vengeance, malice, revenge, and avarice, and to make slaves of the said captives or murder them. Therefore,

Resolved unanimously, As we do know that Joseph Smith is not guilty of any charge made against him by the said State of Missouri, but is a good, industrious, well-meaning, and worthy citizen of Illinois, and an officer that does faithfully and impartially administer the laws of the State, that we, as citizens of Illinois, crave the protection of the Constitution and laws of the country as an *ægis* to shield him, the said General Joseph Smith, from such cruel persecutions, beseeching the Governor of Illinois not to issue any more writs against the said General Joseph Smith, or other Latter-day Saints (unless they are guilty), but to let the Latter-day Saints 'breathe awhile like other men,' and enjoy the liberty guaranteed to every honest citizen by the Magna Charta of our common country.

Resolved, That as citizens of the State of Illinois, we solicit the attention of the Governor and officers generally of the State to take some lawful means and measures to regain the citizens that have been kidnapped by the Missourians, and to prevent the said Missourians and Government from committing further violence upon the citizens of Illinois.

Resolved as the sense of this meeting. That, according to the true meaning of law, those citizens of any section of country who do not rise up as virtuous freemen (when any portion of inhabitants congregate or combine to injure, slander, or deprive another portion of their rights,) and magnify the law, to clear themselves from such unhallowed attempts to subvert order and law, that they by their silence make themselves accessories of the crime of such unlawful assemblage or outrageous individuals.

Resolved unanimously, That we solicit the Governor by all honourable means to grant us peace, for we will have it."

ALPHEUS CUTLER, Chairman.

WILLARD RICHARDS, Secretary."

In the afternoon, Lucien Woodworth started with the papers to the Governor; also the petition from Goodwin and others, and Dellmore Chapman's affidavit.

The German brethren met at the Assembly Room at six, p.m., and chose

Bishop Daniel Carn as their Presiding Elder, and organized to have preaching in their native language.

Directed copies of my Appeal to the various authorities of Vermont and the United States.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 30, 1860.

THE pathway to happiness lies through adversity. Without any question, happiness is that which all mankind are seeking after. The channel through which they expect to obtain it is through accumulation and possession of wealth. In the extent of their possessions, the display of their ermine and lace, together with the magnificence of their mansions, the glitter and pomp which attract society and gratify the eye and pride of life, the honour that is continually offered at the shrine of almighty Mammon is embraced in and constitutes the hope of happiness enjoyed in the golden dreams of the present generation.

The avaricious desire which we behold in mankind is the result of education and tradition, together with the peculiar framework and usages of society which have been handed down from generation to generation until it has become an inherent propensity of their nature and the engrossing topic of the age.

The poor are toiling and labouring in anticipation that the more of this world's goods they possess the greater amount of happiness they will enjoy, while the rich are seeking for the same object by revelling in all the luxuries their money can purchase, from the honour of the honourable to the virtue of the virtuous. All are within their reach. The market has a full assortment. All are at the disposal of the purchasers, and the only negotiation necessary is to ask, "What is your price?" The spirits of the poor are kept cheerful and buoyant while they are pursuing the supposed object of their happiness; and so long as it keeps, like the gilded butterfly, a little beyond their grasp, the hallucination leads them to think that their happiness would be complete, could they but possess themselves of the object of their toil. On the other hand, the rich, after they have indulged in the gratification of every desire in hoping to find the long-sought-for boon, in their disappointment are ready to exclaim that it is not within the province of the wealth and honours of this world to confer that happiness which the inner man is seeking to enjoy. In their hours of meditation and reflection they would give all they possess to have a certain knowledge of the future, and to know that they will exist in that future, and the means of obtaining that existence, and the certainty that they would carry with them and retain while there the identity of their own persons, with all the consciousness of an eternal existence, together with a remembrance of the past. The reason why they cannot obtain that for which they are seeking is because there are not corresponding faith and works and a willingness upon the part of the creature to accept the means which God has devised for their salvation.

If eternal life could be purchased like an article of merchandize, they would buy it, provided it would save them in their sins. The only things that can be given in exchange for this choice blessing is an honest obedience to all the commandments of God, and a belief in him according to the revelations which he has given of himself.

That happiness which the intelligent and divine spirit in man is seeking to obtain, and which can alone satisfy it, is not found in the glitter of this world's glory. The principles of eternal happiness have never been understood in any age of the world, only by the few; and those few have universally been of that class to whom the world have attached the odious appellation of "false prophets" and "impostors." The riches of this world have always been looked upon as possessing that peculiar fascination which captivates and enslaves the human mind. Such are its allurements, that seldom indeed are the instances where they have willingly embraced the Gospel and exchanged the pomp and vanity of this world for the riches of heaven. When our Saviour beheld the power which the riches of this world had over the human heart, he was led to exclaim that "a rich man shall hardly enter into the kingdom of heaven."

Indeed, we nowhere find any very promising hopes entertained by the ancients concerning those who are rich in this world's goods. The road to eternal happiness does not lie through the mammon of the Gentiles. Were it possible to have obtained happiness through this channel, the world ere this would have reached the summit of that happiness. The chief part of the blessings which are promised to the faithful are applied directly to the poor. Indeed, "hath not God chosen the poor of this world rich in faith and heirs of the kingdom." But, upon the other hand, it is said of the rich, "Go to now, ye rich men; weep and howl for the miseries that shall come upon you." Their gold and silver have corrupted them, and their riches will be a witness against them in the last day.

However unjust it may be on the part of those who have sought our destruction and overthrow at different times by driving the Saints from possessions in Missouri and Illinois, it has been the sure means of turning their minds from the hope at present of becoming a wealthy people. Their adversities have had the effect to teach us not to place our hearts and affections upon this world's goods. From necessity, through the persecutions brought upon us by our enemies, we have been placed in circumstances where the only hope left us was that which we had in our God. In our afflictions and poverty, while we have been hunted and driven by our enemies, we have earnestly sought after our God, realizing that our only hope was in him. The hatred, malice, and envy of the world towards us was such, that they have carried their murderous persecutions to our firesides and homes, and our enemies have thought to make themselves rich by driving us from our possessions, and unjustly and unlawfully appropriate them to their own use. But in their afflictions the Saints have grown rich in the knowledge of God. The sincerity of their faith has been put to the test; and if that faith was small in the beginning, adversity has caused it to grow and expand, and has tried and proven it to be a living principle.

Under such circumstances, our religion could not exist alone in theory. From necessity it has become with us a matter of real life. In the days of their adversity, the Lord has heard the prayers of his people, and given them that assurance, through the exercise of their faith, which has made every principle of their holy religion become to them a matter-of-fact. The adversities of the Saints have caused them to grow and increase in the knowledge of God. During years of travel, persecution, and poverty, that knowledge has matured and ripened in their experience, and so deeply implanted within them the certainty of their faith, that, whether in life or in death, it will remain unchanged. The Holy Ghost has been their beacon-light,

bearing witness of the truth by revelations and signs, giving a multitude of incontestable proofs that God lives and hears and answers the prayers of that persecuted and despised people called "Mormons," and bringing to them, whether in prosperity or adversity, that peace, joy, and happiness to which this world is a stranger.

Had the Saints been permitted to have quietly remained in the different cities and towns which they have built in different parts of the United States, they would have been more or less influenced by surrounding circumstances, and would doubtless have sought the accumulations of wealth and self-aggrandisement after the fashion of the world. Under such a state of things, many principles of our faith would have become a mere form. The reasonableness and consistency of the truth are such that we could not pray in faith for our daily bread while we have plenty. So long as we have in our possession an abundance of this world's goods, we do not feel that necessity for calling into active use the principles of our faith. We cannot have confidence to ask for that which is not needed. It is when we are deprived of those blessings that we can call upon God in faith and confidence for that which is required, thereby developing the practical applicability of the principles of the Gospel to our lives. Thus have the adversities and persecutions through which the Saints have passed been the sure means of planting within them that knowledge of God which is stronger than death, and placed every principle of their holy religion far beyond the reach of any earthly consideration. If they have not been led forty years in the wilderness by a Moses, they have certainly been led across the trackless plains and sustained in a sterile, barren land, in the midst of the North American Continent, by one to them as great as Moses.

The experience, then, of the Saints, and the course through which God, in his wise and mysterious providence, has led them, abundantly demonstrate the view that we have taken—that the pathway of happiness lies through adversity. Moreover, the experience of all the Patriarchs and Prophets, Apostles, and Saints, from the beginning of time, have gone to establish the same fact. And this is according to the unchangeable law of God's grand economy of regulating the probation of his elect from the beginning of the generations of man until the millennial period when the kingdom and the dominion and the greatness of the kingdom under the whole heavens shall be given to the Saints of the Most High, and they shall possess them for ever and for evermore. The wicked and the ungodly and the children of the "god of this world" have travelled over a smooth and flowery path. But not only have they not been travelling the pathway to happiness—they have also been travelling towards eternal poverty. At the end of their pathway they lose the wealth, power, and dominion of the earth, which are given to the people of the Most High to possess for ever. While on the other hand, the Saints of every age, whom God has from the beginning led through the pathway of adversity, will not only possess the earth throughout the millennium, but they will possess it with all its wealth, dominion, and power in a celestialized and eternal state. It is said of the Saints that it is through much tribulation that they have to enter the kingdom; but it is a glorious assurance that at the end of their pathway they will abide in the kingdom and possess it for ever, while of the rich it is said by Christ, who himself passed through adversity, "It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven."

There is a curious error in every edition of Dr. Johnson's Dictionary, in his definition 13th of the verb "to sit:"—"Asses are ye that sit in judgment" (Judges v. 11.) This is a misquotation. The verse is, "Speak, ye that ride on white asses, ye that sit in judgment and walk by the way."

THE MANCHESTER PASTORAL CONFERENCE.

(From our own Correspondent.)

That mysterious literary fraternity known to the public as "our own correspondents" seems to be an essential link of the peculiarities and developments of the age. Every paper is ambitious to have its "own correspondents," and desirous to make everybody believe that it has them everywhere. For aught I know, the nineteenth century will also organize a regular corps of this fraternity throughout the spirit-world, to assist their earthly brethren to enlighten and inform and often to mystify and befoul the children of earth. Aye, who shall say that even the veritable *Times* itself may not some day have its regular staff of spiritual "own correspondents" sending to its columns communications from "that undiscovered country, from whose bourne," Shakespeare has perhaps somewhat erroneously said, "no traveller returns." The introduction, then, of an "own correspondent" to the *Star* is in keeping with the age, and may also be suggestive of the time when "Mormon" papers will be found in many lands, and "Mormon" "own correspondents" be stationed throughout both the visible and the invisible world. But enough of this. I will now take my readers direct to the Manchester Pastoral Conference.

This Conference of the Church was held on the 1st of June, in the Assembly Room, Free Trade Hall, Manchester. The morning's meeting was announced to commence at half-past ten o'clock. By the specified time nearly the whole of the morning's congregation had assembled; and although it was not so large as that of the afternoon, the Assembly Room of the Free Trade Hall was on this occasion tolerably well filled with Latter-day Saints. It was evident that, with scarcely an exception, those present were members of the Church, and on their countenances vividly appeared a lively spirit.

It was also evident, from the general feelings and signs of the meeting, that the Saints were in expectation of a treat, and disposed to believe that if the "good time coming" was not actually present, at least one of the good times had come to represent it at the Manchester Pastorate Conference.

The morning service opened with the very appropriate hymn beginning with—

"Lift up your heads, ye scattered Saints;
Redemption draweth nigh."

Elder MILO ANDREWS then offered up one of those thoroughly "Mormon" and characteristic prayers which are as peculiar as

the religion of the Saints itself, and which for simplicity, power, and condensed fulness, have led me to class them with that wonder of prayers—the "Lord's prayer."

After the prayer, the choir, accompanied by the congregation, sang—

"The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled."

This hymn was sung with considerable spirit and appreciation, as though the sentiments of the poet were brought home, and his inspirations felt. No hymn could have been more suitable to the occasion; for not only in the Manchester Pastorate, but throughout the British Mission, the morning is breaking, and the shadows are fleeing, and Zion's standard is being unfurled.

Elder BAYLISS (Pastor,) then introduced the business of the meeting with a few remarks; and after proposing Elder SLOAN to act as Clerk of the Conference, which was unanimously carried, he informed the meeting that the Presidents of the various Conferences in the Pastorate would next represent their fields of labour, and first called upon Elder SLOAN to represent the Liverpool Conference.

Elder SLOAN reported the Liverpool Conference as consisting of nine Branches and over 400 members. He said the Saints generally were feeling well, and were desirous of assisting to roll on the great work, and had commenced out-door preaching in various parts of the Conference. A spirit of inquiry was being manifested by the people generally. He had visited the Isle of Man last week, and had found a number of scattered Saints, who did not know whether they were in the Church or not, but who believed the principles and were glad at being collected together to enjoy the word of life. A few were being steadily added to the Branches by baptism, and many were manifesting a desire to come back to the Church, who had once belonged to it.

Elder MCGHIE then reported the Manchester Conference. He said this Conference consisted of twenty Branches, and numbered over 600 members. He had been only a little more than two months in his present field of labour, but had already enjoyed good times. He stated that the increase of the Spirit upon the Priesthood and members was miraculous, and beyond anything of the like in his experience. The sheep who had strayed from the fold, he said,

were also coming back, and that within the last two months, including a few new converts, no less than thirty had been baptized. But one of the most striking, if not the most striking feature of Elder McGhie's report, was his statement that some who were once numbered with the Saints, but who had been out of the Church during the past fifteen years, were now returning to the fold of the Saints. This statement struck me as being very significant, especially when coupled with the fact that not only is the Spirit just now moving upon those who are really "sheep," who have strayed from the fold in the Manchester Conference; but such is the case throughout the British Mission; and even in America there are signs of the same movings of the Spirit. In relation to out-door preaching in the Manchester Conference, Elder McGhie said there had been a little this year, and that more was intended, and that a spirit of inquiry and good feeling was among the people towards the truth.

Elder LIEZ next reported the Preston Conference. He observed that it was with peculiar feelings that he reported his field of labour, arising from the fact that in the Preston Conference there were Saints of from 20 to 28 years' standing in the Church. The majority were feeling well, and were willing to aid in rolling on the work of God, although there were a few refractory spirits, from whom he hoped better in the future. In Kendal there were some who had been in the Church, but who could not abide certain instructions, whom the Saints in the Preston Conference were feeling after, to restore them to the Church. There was a little out-door preaching going on, and he had faith that good would thereby be done. The Elders would go out and bear testimony to the people, and also labour to bring in the scattered sheep. He represented six Branches and 170 members, and concluded his report with the statement that the faith of the Saints was increasing, and that the prospects of the future were brightening.

Elder BAYLISS then made a few appropriate remarks upon the reports. He gave counsel to the local Priesthood, in their preaching to the world, to be wise and not arouse a spirit of opposition, but to show the beauty and harmony of our religion. He concluded by expressing his opinion that there are thousands as honest as we were, and prophesied good concerning Israel.

Elder JACOB GATES then rose and addressed the Saints in his characteristic style and spirit; after which the congregation sang a hymn, and was dismissed by a benediction from Elder N. V. JONES.

Half-past 2, p.m.

Pursuant to adjournment, the afternoon's meeting convened, and was much larger than that of the morning. The people had been gathering some time before that appointed for the opening of the service, and by half-past two o'clock the room was nearly filled, and still others came pouring in. At the appointed time the service was opened by singing—

"The glorious day is rolling on."

Prayer by Elder LIEZ, after which was sung—

"Behold the great Redeemer comes."

Elder BAYLISS then rose to bring before the meeting the authorities of the Church of Jesus Christ of Latter-day Saints. This, as most of the readers of the *Star* must know, is a usual thing at every Conference meeting of the Saints throughout the world. Instead of going into detail, the proposer brought before the meeting, in a general motion, "The First Presidency of the Church of Jesus Christ of Latter-day Saints in all the world, the Twelve Apostles, and the various organizations of the Church in Zion;" after which he moved that we sustain Elders Jones and Gates as the Presidency of the European Mission, and also that we sustain the various authorities of the Church in these lands. Both these motions were carried without a dissenting vote. Here I will relate a little episode of the afternoon's meeting which seemed to be particularly annoying to some of the assembly who had come in by mistake.

It so happened that while the Latter-day Saints were holding the Manchester Pastoral Conference in the Assembly Room of the Free Trade Hall, "President Finney," as the placards termed him, the noted American Revivalist, was holding a meeting in another department of the Hall. Now, as it afterwards appeared, too many had come to the Manchester Pastoral Conference of Latter-day Saints,—in fact, more than had intended to come; for some of President Finney's flock had got into the wrong room. It was evident that something was wrong; for during the opening of the service, and especially while the votes were being taken, some of the assembly showed signs of restlessness, and every now-and-then were somewhat spitefully bouncing out of the room, as though they felt themselves taken in. The mystery of the affair was explained by Elder Milo Andrus rising, and, previous to his addressing the audience, intimating that there was another meeting being held in the same building, and that if any one had got into the "wrong pew," there was time for them to withdraw. This called up a smile on the faces of the Saints, which

was their only retaliation for the little ill-feeling manifested by the strayed sheep of President Finney's flock.

After this little episode, Elder ANDRUS addressed the meeting in his thorough "Mormon" earnest style. During his remarks, the speaker made a motion which I will notice. He moved "That this Conference sustain by their faith and works the present position of this kingdom, and that its influence may be felt to the ends of the earth, and that it may work among the nations like leaven, until it shall turn and overturn and subdue everything that is in opposition to the establishing of righteousness and truth, and the kingdom of our God reign triumphant on this earth." It was a somewhat novel motion; but, as the speaker observed, all the Prophets had virtually sustained the same and prophesied concerning the work of the last days, and he himself had faith in the vote. So, evidently, had the Saints; for they carried the motion by a hearty show of hands. The vote was unanimous as well as spirited. The opposite was called for, but no hand was lifted, though there were numbers there who were not members of the Church. This little manifestation of spirit and faith in their religion was one of the many signs that I observed during the day of an evident infusion of new life into the Saints, which doubtless will bring forth fruit in the future.

Elder N. V. JONES then rose and made some appropriate remarks, giving timely counsel. One of the points of the speaker's remarks I particularly felt, and that was in relation to the superiority of the

living word to the dead letter in missionary operations. He recommended the distribution of tracts as an auxiliary means, but the personal influence and labours of the Saints and their own living testimony as the basis of missionary operations. I think the dullest must be able to realize that the living means should be the basis of our missionary operations. Indeed, I believe that we cannot reasonably over-estimate the influence that the Saints would have in these lands, if they, the *living epistles*, were properly and wisely distributed, operating in society, and testifying and labouring, especially with their relations, neighbours, and friends. At the close of his remarks and counsels to the Saints, Elder JONES blessed the people; after which the choir and congregation sang, and the meeting was dismissed by Elder BAYLISS.

6, p.m.

The evening's meeting opened with singing. Prayer by Elder TULLIDGE. The business of the Conference was over, and many of the Saints from the country Branches had returned home. The evening's meeting took more of the form of a preaching one, and Elder N. V. JONES addressed the congregation at considerable length. After he had concluded, Elder JACOB GATES rose and bore a powerful testimony to the truth of our religion and the missions and character of the Prophet Joseph and his successor Brigham; and although the speaker occupied only a quarter-of-an-hour, much was embodied in his remarks. After singing and prayer, the Conference closed, having given great general satisfaction.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—The chief news and speculations of the week refer to the national defences of the United Kingdom of Great Britain and the Conference of Baden-Baden between the Emperor Napoleon and the German princes. All the newspapers of England are writing and quoting and speculating and discussing upon the subject, and just now it is the great home question which most occupies the attention of the Government and the country. The nation has been startled into a consideration of this subject by the report of the Commissioners recently made on the national defences of Great Britain. The report was published on the 12th June, although it is dated February 7th. In consequence of the great developments of steam, the Commissioners have not only looked upon an invasion of this country by France as possible, but have considered it as quite a practical matter. The first Napoleon projected an invasion of England in his day, and kept this nation in constant alarm upon the matter; but he found it not then a practical affair, and certainly not an easy attempt to invade England. Another Napoleon holds the same awful power over Europe as the first Napoleon held, and the same drama is being re-enacted with variations to answer the times and meet contingencies. Again is the invasion of England by France become the great question of the day, and again is the country agitated by it as in the days of the "First Empire." People are becoming universally persuaded both on the continent and at home that an invasion of England stands in large characters in the Napoleonic programme, and that it is the *ultimatum* of the Napoleonic game. Such,

doubtless, is the case, if the Emperor of the French find it possible or can make it practicable. It is too much to expect of a Napoleon who has copied so exactly his uncle, and too much to expect of the French, that an invasion of this country is not among the most cherished of those French "ideas," to carry out which France goes to war, makes peace, forms treaties, invites congresses, annexes territories, and plays games to agitate the world and keep Europe in suspense. If the French people, with a Napoleon at their head as the dictator and terror of Europe, ever find the time and opportunity for a successful invasion of England, then an invasion of this country may be looked upon as a dead certainty. Now the "Commissioners on National Defences" think that, through the power and facilities of steam, an invasion is not only practicable, but easy. But the most gloomy part of the view is that this country is supposed to be not in a condition to repel an invasion. The Commissioners say, "After due consideration, we are led to the opinion that neither our fleet, our standing army, nor our Volunteer forces, nor even the three combined can be relied on as sufficient in themselves for the security of the kingdom against foreign invasion." To cover this, they propose to spend twelve millions in fortifications. Portsmouth, Plymouth, Pembroke, Portland, Medway, Sheerness, Chatham, Dover, and Cork are to be more strongly and thoroughly fortified. Upon the subject of an invasion people are divided in their views, and some think that the premises of the Commissioners are not sound, and that an invasion is no more to be feared now, nor more practicable than it was before the days of steam, or in the reign of the first Napoleon. But everybody is agreed, that, in case of a successful invasion, the occupation of the country by an invading army only for a few weeks would ruin England and prostrate her at the feet of France. It is said, "London, of course, would be sacked—perhaps burned; Liverpool would be destroyed; a cotton mill would not be allowed to stand in Lancashire; and one month's possession of the island would prostrate England for ever at the feet of France." Lord Overstone's replies to queries put to him by the National Defence Commissioners, as to his opinion of the probable effects of the occupation of London by an invading army, have been published. He says, "I cannot contemplate or trace to its consequences such a supposition. My only answer is, It must never be." His lordship, however, does state at considerable length his impression as to the results of an invading army occupying London and being in possession of the centre of our governmental and financial systems. He says, "Our riches, the complicated nature of our social and monetary system, the limited extent of our country, the necessity of internal order and confidence for the maintenance of our manufacturing population, would, it is feared, be found to render a prolonged conflict upon our own soil perhaps impracticable—at all events fatal to all that constitutes the power, the well-being, and the happiness of the country." These considerations, he says, show the great inducements we have to make our system of national defences complete. The Conference at Baden-Baden has become one of the events of history. What its results will be, and what it meant, or what was aimed at, and how far those aims have been reached, remain for the future to develop or to continue a mystery, with its secrets looked up in the brains and schemes of the chief members of that Conference. We learn, through Mr. Reuter's telegram from Baden, Monday, June 18, that a Conference was held on Sunday afternoon at the residence of the King of Bavaria, and was attended by the four kings and by the Grand Dukes of Hesse-Darmstadt and Nassau. Before dinner the Emperor Napoleon presented the grand cordon of the Legion of Honour to the King of Hanover. In the evening there was an *assemblée* at the villa of the Duchess of Hamilton. At this *assemblée* the Emperor took leave of the sovereigns, all of whom were present, and departed at ten, p.m., for Straßbourg. On Monday the Prince Regent of Prussia assembled the German Sovereigns in the Castle to thank them for having been present at his meeting with the Emperor of the French, in order to receive together the peaceful assurances of his Majesty. In his speech to them, he said—"I shall continue the line of policy which I have pursued till now in reference to Prussia and Germany, and I hope that other German governments will join me in this course of policy." The *Prussian Gazette* says it was the desire of the Emperor Napoleon, expressed in the most obliging terms, to greet the Prince Regent on German soil, and to give to him this proof of his peaceful and friendly sentiments. People in Paris think the Conference a failure; but the *Moniteur*, of course, treats it as decidedly successful. The *Daily News*, alluding to the Baden Conference, says a meeting was not what the Emperor wanted. His object was to be closeted with the ruler of Prussia for an hour, to see into his intentions, estimate his character, and take the measure of his future ally or his future foe. The matter is certainly not more satisfactory from the fact that everybody seems mystified, befuddled, or crossed in the affair, from Napoleon downwards. But there can be no doubt that the Baden Conference was a diplomatic game of princes, intended, as far as the Emperor of France was concerned, to develop

Napoleonic ideas and schemes. A grand review of the Volunteer Corps is to take place in Hyde Park, on Saturday, June 23rd. Her Majesty is to be present. On the 20th a grand Volunteer review took place at Chester. The whole country is literally all alive with Volunteers and war-like movements, and a martial spirit animates tens of thousands of the middle-class youth and flower of the land. There has just been held in Liverpool a meeting of the Liverpool Financial Reform Association, "to petition the House of Commons, and protest against the usurpation of taxing powers by the House of Lords." Garibaldi makes no secret of his intentions to carry the war into Naples, and establish the revolution there as well as in Sicily. Sardinia is far from indifferent and inactive in the matter of Italian liberty. Civil war is in Lebanon.

AMERICAN.—The House of Representatives, after some opposition from Southern members, has finally passed the bill appropriating \$220,000 for sending home and supporting the captured Africans. Senator Sumner had made a long and elaborate speech in favour of the bill for the admission of Kansas, and availed himself of the opportunity for uttering the most vehement denunciations against slavery. The friends of Kansas were despairing of her admission into the Union this session. A Washington telegram of the 5th instant says—"The Japanese Princess, accompanied by their principal officers and the naval commission, proceeded to the Executive Mansion to-day at noon, the Japanese to take leave of the President. There was some talk of another reconsideration of the rejected Mexican treaty. The prospects of the Pacific Railroad Bill were very uncertain. There are unfavourable accounts of the next tobacco crop. In some parts of Virginia the yield was not expected to be more than one-fourth of an average one. A terrible tornado passed over the eastern part of Iowa and the north-west part of Illinois, and was most disastrous both to life and property. A despatch from Chicago gives the following details:—"The first that was heard of it was between Marion and Cedar Rapids, in Lynn county, Iowa, going north-west and south-east, in three different currents, crossing the track of Chicago, Iowa, and Nebraska Railroad several times. At Lisbon Station the depot buildings and all the warehouses in the village were completely demolished. A train of ten freight cars, heavily loaded, was lifted from the track bodily and dashed to pieces. Before the tornado reached Lisbon it had killed sixteen persons. From there one current of the storm passed north through Mechanicsville, demolishing everything in its course, and killing sixteen persons more. Another current took in its course Onion Grove, killing in that vicinity seventeen persons. It then passed south of the railroad near De Witt, killing twenty-seven persons. It then struck the town of Camanche, on the Mississippi River; at which point the loss of life is much greater than was at first stated. From all accounts there cannot be less than fifty-five killed at this place: there are also 125 wounded—some fatally, and ten missing. A large lumber raft from the Chippewa River, manned by a crew of twenty-four men, with two women on board, which was tied up opposite Camanche at the time of the tornado, was completely scattered, and twenty-one of the men and both women were lost. The tornado is known to have travelled a distance of 90 miles in Iowa, and 70 miles in Illinois, doing incalculable damage to property. The loss of life cannot be less than 150. During the entire day two trains were run every hour from Clinton to the scene of destruction, and through the aid of efficient committees much relief has been rendered." The same storm had done much damage to buildings and the crops in northern Missouri, in the town of Alton, Illinois. The total loss would probably exceed \$100,000.

VARIETIES.

STING OF A WASP.—For the sting of a wasp, apply an onion to the part affected, and relief will be almost instantaneous.

In a new-born infant the pulse averages one hundred and thirty-five beats per minute; at two years old, one hundred and seven beats; at five years, one hundred and one; at ten, ninety-one; at fifteen, eighty-four; at twenty, seventy-two; at twenty-five, seventy-three.

GARDENING MEMORANDA.—*Budding* is a species of grafting, and consists in inserting a fresh-cut bud beneath the bark of another plant: a leaf-bud, easily known by its tapering point, should be alone selected, and not a bud in which a flower is developed: the leaf on the selected bud should be taken off, or it might exhaust the sap, and the bud wither and die: along with the bud, a small slip of bark should be taken; and if this